

the Alliance Witness

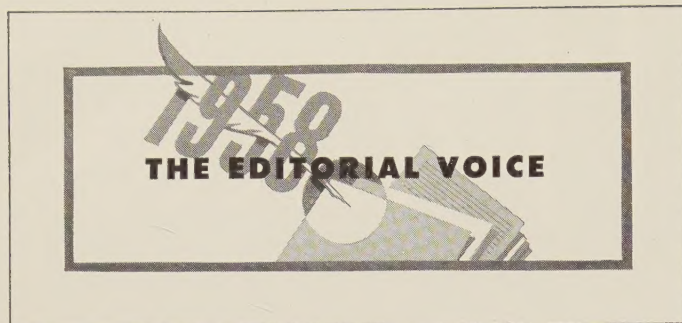
(FORMERLY THE ALLIANCE WEEKLY)



JUNE 4, 1958



Summer Convention Issue



ABILITY AND RESPONSIBILITY

"Ability involves responsibility," wrote the celebrated Dr. Maclaren.

This statement is in complete harmony with the teaching of the Scriptures, yet in our relation to God and our fellow men we are too likely to forget it.

Human beings, as far as they are understanding and just, acknowledge ability as the proper measure of responsibility. The blind man is not held responsible to see nor the deaf man to hear. Even the most oppressive government imposes upon its citizens only such taxes as it judges him able to pay. To demand more of any man is finally to destroy such ability as he may possess. Any government that would demand more of its citizens than they were able to pay would soon dry up all tribute at its roots and bring upon itself sure destruction.

In an odd but highly significant passage in the Holy Scriptures we are told that God judges men according to their light. "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

If as here stated God "winked at" the *times* of ignorance before Christ came, is it too much to believe that He may now "wink" at the *places* where it is not yet known that He came? This is not to imply that God's winking at men in ancient times absolved them of all responsibility. No, for always there is the light of nature as well as the light of conscience, and these are made effective by "the true Light which lighteth every man that cometh into the world."

Paul cleared this up for us when he wrote, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). Idolatry is a grave and destructive sin no matter where it is found; but the appearance of Jesus Christ as the Light of the world took away any flimsy excuses men might have had and made them instantly responsible to turn to God from idols. The same holds true wherever the gospel is preached. The heathen are not innocent before they have heard the gospel, but their responsibility is vastly increased *after* they have heard it.

The principle we are discussing, while it involves

responsibility for truth received, goes far beyond this. It involves also our money, our time, our talents and our opportunities.

American economists and politicians these days are talking about our "unprecedented" standard of living, our high income, our push-button conveniences and our huge bank accounts. In spite of the temporary lag in employment this is all true, and to a degree known nowhere else on earth (unless it is in our friendly sister country to the north, which I understand enjoys a prosperity equal to our own).

As sharers in a prosperous economy we Christians must not forget that ability involves responsibility. We have more than our fathers had, and are therefore able to do more for our fellow men than they could do. We are in danger of overlooking this. A larger income may be considered in either of two ways: (1) I earn more, therefore I can spend more and enjoy myself better. (2) I earn more; therefore I am able to do more good for more people and aid in the evangelization of more tribes and nations.

To use increased income to feed the flesh and enjoy greater luxuries is perfectly natural—and that is precisely why it is wrong; it accords with fallen human nature and is of the essence of selfishness and sin. To accept a larger income as a means whereby we may lay up treasures in heaven accords with the teachings of Christ. Every Christian who has this problem to face should prayerfully consider his larger responsibility in the light of his increased ability.

A word must be added also concerning those abilities we call time, talents and opportunities. These are not equal among all Christians, and a moment of sanctified thinking would lead us to conclude that God's requirements are not the same for all. From the largest sheep the shepherd expects the most wool, and from the largest tree we expect the most fruit.

The rule for individual responsibility was laid down by Peter. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth" (1 Pet. 4:11). With this agree the words of Paul: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

Some Christians die young; others linger on and like tall candles burn down to the socket. The first have had less of the ability called time, and for that reason their responsibility will not be so great.

The size of a man's mind, the opportunities he enjoys and the talents he has received determine his responsibility to God and his fellow men. While the size and the amount of fruit a life bears will vary with the individual, the *quality* is expected to be equal with all. To be holy is the duty and privilege of every true Christian. Ability is something else and the two should never be confused.



The Man Who Would Die a Martyr

IGNATIUS, who is also Theophorus, to her that has found mercy in the bounteous power of the Father most High and Jesus Christ, His only Son. Warmest greetings in Jesus Christ our God.

My prayer to God has been heard, and I have been permitted to see your holy faces, so that I have gained even more than I was asking. For in bonds in Christ Jesus I hope to salute you, if it be God's will that I should be accounted worthy to reach the end. For the beginning is well ordained if I may attain the end and so receive my inheritance without hindrance. For I fear lest your very love should do me wrong. For you may easily do what you will. But for me it is difficult to attain unto God, unless you spare me.

For I would not that you should please men, but that you should please God, as indeed you do. For I shall never have such an opportunity of attaining unto God; nor can you, if you keep silent, be credited with a nobler deed. For if you keep silent and spare me, I am a word of God; but if you crave for my flesh, I shall again be a mere voice. Nay, give me nothing more than that I may be poured out as a libation to God, while yet there is an altar ready, that forming a choir in love you may sing to the Father in Jesus Christ.

You have never grudged any man. Others you have instructed. But I would that those lessons which you enjoin in your teaching may endure. Only ask that I may find power within and without, that I may not only say it, but may desire it, that I may not only be called but be found a Christian. For if I be found a Christian, then can I also receive the name; then too can I be faithful when I am not visible to the world. The work is not of persuasive eloquence, but Christianity is a thing of might whenever it is hated by the world.

I write unto all the churches, and charge them all to know that I die willingly for God, if you hinder not. I entreat you, do not unseasonably befriend me. Suffer me to belong

to the wild beasts, through whom I may attain unto God. I am God's grain, and I am ground by the teeth of wild beasts, that I may be found pure bread. Rather entice the wild beasts to become my tomb, and to leave naught of my body, that I may not, when I have fallen asleep, prove a burden to any man. Then shall I truly be a disciple of Jesus Christ, when the world shall not see even my body. Entreat the Lord for me, that by these instruments I may be found a sacrifice unto God. I do not enjoin you in the manner of Peter and Paul. They were apostles; I am a condemned man. They were free; I, until this moment, am a slave. But if I suffer, I am Jesus Christ's freedman, and in Him I shall arise free. Now in my bonds I am

The man who would die a martyr was Ignatius, second bishop of Antioch. He was born about A.D. 60 and attained to martyrdom while still only in his late forties. He had conceived such a passion to die for Christ that he refused to allow anyone or anything to hinder him.

Ignatius had prayed that he might visit Rome, and to his unutterable delight he was permitted not only to see Rome but to go there in chains, a man sentenced to be thrown to the lions.

But there was one hurdle which he must clear before he could realize his ambition to die for Christ. Influential friends in the church at Rome were sure to intercede for him and by securing a commutation of his sentence rob him of his crown of martyrdom. So he wrote them a letter earnestly entreating them not to interfere. "For I fear lest your very love should do me wrong," he wrote. "I entreat you, do not unseasonably befriend me."

Ignatius had his way and was destroyed by wild beasts at Rome. His letter to the Romans, slightly abridged, is given here.

learning to give up all desires.

From Syria unto Rome I am fighting with wild beasts by land and sea, by night and day, bound to ten leopards, that is, a company of soldiers, whose usage grows still harsher when they are liberally treated. Yet through their unjust doings I am more truly learning discipleship. Yet am I not hereby justified.

May I have joy of the beasts that are prepared for me. I pray too that they may prove expeditious with me. I will even entice them to devour me expeditiously, and not to refrain, as they have refrained from some, through fear. And even though they are not willing without constraint, I will compel them. Pardon me. I know what is expedient for me. Now I am beginning to be a disciple. May naught of things visible or invisible seek to allure me; that I may attain unto Jesus Christ. Come fire and cross and conflicts; come grievous torments of the devil upon me, only may they aid me in attaining unto Jesus Christ.

The furthest bounds of the universe, and the kingdoms of this world shall profit me nothing. It is better for me to die for the sake of Jesus Christ than to reign over the boundaries of the earth. Him I seek who died for us. Him I desire who rose for our sakes. My travail-pains are upon me. Forgive me,

brethren. Hinder me not from entering into life; desire not my death. Bestow not upon the world him who desires to be God's; nor tempt me with the things of this life. Suffer me to receive pure light. When I come thither then shall I be a man indeed. Suffer me to be an imitator of the passion of my God. If any man has Him dwelling in him, let him understand what I desire, and have fellow-feeling with me, knowing what constrains me.

The prince of this world desires to make me his spoil and corrupt my purpose towards God. Let none of you then who are at hand assist him. Rather be on my side; that is, belong to God. Use not the words "Jesus Christ" and yet desire the world. Let not envy make its dwelling within you. Even though I should come and entreat you, hearken not even to me, but rather trust these words which I write unto you. For I write unto you in the midst of life, enamored of death. My Love has been crucified, and there is not within me any fire of earthly desire, but only water that lives and speaks in me, and says from within me, "Come hither to the Father." I have no pleasure in the food of corruption nor in the pleasures of this material life. I desire God's bread, which is the flesh of Christ, who is of the seed of David, and for drink I desire His blood which is love incorruptible.

I desire no longer to live the common life of men. And this will be granted, if it is your desire.

Desire it, that you too may be desired. In a short letter I entreat you. Believe me, Jesus Christ shall make this clear to you, that I speak truly—even He who is the Mouth which cannot speak falsely, whereby the Father spake truly. Entreat for me, that I may attain in the Holy Spirit. I write not unto you after the flesh, but after the mind of God.

Remember in your prayer the Church in Syria, since it hath God as its shepherd in my room. Jesus Christ alone shall be its bishop—together with your love. But as for me, I am ashamed to be spoken of as one of them. Nor indeed am I worthy, since I am the last of them and one born out of due time; but I have received mercy that I should be someone, if haply I may attain unto God. My spirit salutes you, as also does the love of the churches which received me in the name of Jesus Christ.

I write this unto you from Smyrna by the hand of the Ephesians who are worthy of congratulation. There is with me also, along with many others, Crocus, a name dear to me. Concerning those who went before me from Syria to Rome unto the glory of God I believe that you have received full tidings. Inform them also of my approach. For they are all worthy of God and of you, and it is fitting that you should in every way refresh them. I am writing this to you on the ninth day before Kalends of September. Farewell unto the end in patient abiding for Jesus Christ. ♦ ♦ ♦

VOLUME 93 NUMBER 12

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF

THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*

H. M. SHUMAN, *President-Emeritus*

HARRY L. TURNER, *President*

NATHAN BAILEY, *Vice-President*

WILLIAM F. SMALLEY, *Secretary*

BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*

CHARLES E. NOTSON, *Assistant Editor*

ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)

Elected at Council

The results of the elections held at the General Council in Winnipeg, Canada, on May 19 are as follows:

Re-elected for terms of three years: Rev. Nathan Bailey, Vice-President; Rev. W. F. Smalley, Secretary; Rev. B. S. King, Treasurer.

Returned to the *Board of Managers*: Dr. J. A. Bandy, Rev. R. W. Battles, Rev. W. F. Bryan. Also elected were: Rev. D. T. Anderson, Rev. R. M. Chrisman, Rev. C. A. Epperson, Rev. C. J. Mason, Rev. J. L. Stirzaker. The term is three years.

Elected to the *Committee on Rules*, for three years: Dr. C. D. McKaig, Rev. V. E. Gowdy. To the *Committee on Salaries*, for three years: Rev. J. L. Stirzaker, Rev. D. R. Shepson; for two years (unexpired term of Mr. J. F. Chase, who resigned): Mr. Alfred Whittaker.

The *Committee on Council Arrangements*, for one year: Rev. Charles Droppa, Rev. L. L. Brooker, Rev. L. J. Isch, Sr., Rev. J. W. McGarvey, Rev. E. S. Brinkman. The President, Secretary and Treasurer are members *ex officio*. The 1959 Council will be held in Buffalo, N. Y.

The *Commission to Study the Organization of The Christian and Missionary Alliance*: Rev. E. J. Bailey, Rev. H. J. Sutton, Rev. W. B. Bedford, Rev. L. W. Pippert, Rev. G. E. Davis, Rev. T. E. Thompson. The President is member *ex officio*.

*A man's reaction to reproof reveals his character
as does nothing else*

The Tragedy of Saul

II. Two Major Failures

By REV. HAROLD M. FRELIGH

IT seems significant that the first thing recorded of Saul after his coronation is a failure. It is the first of three major ones, with a number of lesser ones interspersed among the three stages of his decline.

The Philistines were at that time Israel's most formidable foe. Saul summoned his army to Gilgal for battle. In obedience to Samuel's instruction, Saul waited for Samuel to come and offer the burnt offering before the conflict began. But there was a more subtle conflict going on within Saul, and he did not overcome it. After waiting for Samuel seven days, he became impatient. He called for the burnt offering and presumptuously offered it to God, thus intruding into the priest's office and assuming Samuel's place. No sooner had the smoke ceased ascending than Samuel arrived. This time he came not only as a prophet but also as a judge. Sternly he asked Saul, "What hast thou done?"

A person's reaction to reproof reveals his character as does nothing else. In this case Saul's reaction was instant self-defense, and that at the expense of others. "I saw that the people were scattered from me, and that thou camest not . . . and that the Philistines assembled themselves" (A.S.V.). There you have it. There is nothing wrong with me, Samuel, but the fault all lies with the people who were scattered, and with you for your tardiness and with the assembled Philistines. These weak arguments Samuel brushed aside without any attempt to answer them. Instead he tabulated the whole affair accurately. "You have done

foolishly, Saul, and have not kept the commandment of the Lord thy God."

Then came the pronouncement of penalty for disobedience: "Thy kingdom shall not continue" (1 Sam. 13:13, 14). Saul's house might have been permanently established as the kingly line, but not so now. With this statement the prophet departed, and Saul was left to himself and his sin. What did he do about it? Nothing. There is no record of humility or repentance. That would cost him too much. But he did not know how much his self-defense, his protection of his pride, his reluctance to expose his failure would cost him.

Saul's failure is accentuated by the contrast with his noble son Jonathan. This young man had already performed one feat of victory (13:3) and now entered upon another. He was a man of faith. "There is no restraint to the Lord to save by many or by few" (14:6). He and his armor-bearer faced a garrison of the Philistines alone. His conquest was phenomenal. God not only gave him victory over this particular garrison but also sent a great trembling among all the Philistines. The outcome was that Saul summoned the army and followed up the victory his courageous son had initiated until the Philistines were swept into defeat.

Now it so happened that Jonathan had not told his father of his intended venture (14:1), and Saul was not aware of his son's absence until a census was taken (14:17). It also so happened that Jonathan was not present when his father put the people under the ban of not eating

anything that day "until . . . I may be avenged on mine enemies" (14:24). Consequently when Jonathan during the battle found and ate some honey, the people told him of his father's charge. Jonathan's reply is an acknowledgment of something he had already perceived but now openly confessed, "My father hath troubled the land" (14:29).

Here is the pathos of a man who saw someone he loved slipping and felt helpless to do anything about it. This is undoubtedly the reason he had not told his father of his intended exploit. The moral gap between them was already so wide that Jonathan could not find a proper response from him who stood on the other side of the chasm, the chasm that one day he loyally attempted to bridge by dying with his father in the last tragic battle.

But how did Saul conduct himself on this occasion of victory? When he discovered that God did not answer his inquiry as to whether they should continue the fight against the Philistines during the night, he surmised that something was wrong. He called for a public trial to see who the culprit was. When the lots were cast he and Jonathan were taken. When the lots were again cast Jonathan was taken. What was the verdict? Jonathan must die because he had eaten some honey. Had it not been for the intervention of the people, Jonathan would have been sacrificed to the stubbornness of a man who refused to confess his own fault.

Saul's rash restriction on the people had only hampered the victory. If they had been allowed to

strengthen their bodies with food, they would have been better able to fight the battle. But this was denied them, with the consequence that "now hath there been no great slaughter among the Philistines" (14:30, A.S.V.). It was Saul and not Jonathan who had failed, for Jonathan had "wrought with God." Saul was on the wrong side. Jonathan knew it and the people recognized it: "Shall Jonathan die? . . . God forbid, . . . for he hath wrought with God this day." O shamelessly perverted self-esteem that will not acknowledge wrong! When will you cease hiding among the baggage and commence taking sides with God against yourself?

The responsibility that Saul assumed when he became king over Israel automatically carried with it the responsibility of carrying out God's purposes. One of these purposes was the destruction of the Amalekites. It was because Saul was king that he was obligated to be God's executive in this matter (15:1, 2). The Amalekites were descendants of Esau (Gen. 36:9-12), and represent the flesh-life. After Israel had escaped Egypt and was marching through the wilderness, these people came out and fought against them. It was a dastardly act. God had sworn that He would blot out the remembrance of Amalek from under heaven (Ex. 17:14; Deut. 25:19). The time had now come for judgment to fall, and the obligation for performing it rested on Israel's king. This test for Saul marked the second great failure in his life.

Summoning his army the king started out. He knew explicitly the terms of his commission. Utter destruction was the command. It included even the cattle. No spoil was to be brought back. But alas, the judgment that Saul was expected to execute fell short because he would not allow God's judgment to fulfill its work in his own life. The temptation to spare the best of the flocks and herds was too strong. Only what was "vile and refuse" was destroyed, but the rest was too good to kill. It would be all right to spare these choice beasts, though, for they could be offered to the Lord. Even Agag, king of the Amalekites, was spared. He would be a fine trophy to exhibit.

Saul returned elated over his victory. He came to Carmel and there set up a monument (15:12, A.S.V.). Then he moved on in pomp to Gilgal to meet Samuel, not knowing what the meeting would mean. When the two came together Saul was the first to speak: "Blessed be thou of the Lord: I have performed the commandment of the Lord." But such boasting had no effect on the prophet. God had already told him of Saul's disobedience, and Samuel had spent the night crying to heaven because of



Song of the Assembly

*And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.
Preserved by power divine
To full salvation here,
Again in Jesus' praise we join,
And in His sight appear.*

*What troubles have we seen!
What conflicts have we past!
Fightings without, and fears within,
Since we assembled last!
But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above.*

*Then let us make our boast
Of His redeeming power,
Which saves us to the uttermost,
Till we can sin no more:
Let us take up the cross,
Till we the crown obtain;
And gladly reckon all things loss,
So we may Jesus gain.*

—CHARLES WESLEY.



it (15:10, 11). Above Saul's vain-glorious declaration another sound reached the sensitive ear of Samuel. It was the telltale bleating of sheep and lowing of oxen. No amount of self-acclaim could silence it. Though it spoke but one word, that word was distinct—disobedience. "What meaneth then this bleating of the sheep in mine ears . . . ?" Saul had to give an answer, but that answer revealed defeat instead of victory.

The answer was simple—Saul had done nothing wrong; it was the people who had spared the flock. And they had done nothing wrong either because they were offering these animals as sacrifices to the Lord.

But sin is never palliated by a religious farce. Even though these animals were sleek, and even though they were to be offered to the Lord, the sparing of them was nothing but disobedience. "Wherefore then didst thou not obey the voice of the Lord . . . ?"

Disobedience? Saul could never acknowledge it. This time he not only continued to protest his innocence—"Yea, I have obeyed the voice of the Lord"—but also brought out his chief trophy, King Agag. This time also he again took shelter behind the people: "The people took of the spoil" (15:20, 21).

Like a streak of lightning Samuel's reply ripped Saul's protection to shreds and exposed the naked evil of his heart. As for sacrifices, God does not desire them so much as He desires obedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The disclosure also brought to light other hideous evils. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (15:22, 23). Samuel's reply also brought with it the stroke of judgment: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Saul had refused to admit into his life the King of victory over man's naturally evil heart, and God rejected him as king. The penalty attached to Saul's first failure when he intruded into the priest's office and impetuously offered a sacrifice was that his posterity would not remain the reigning house in Israel. The penalty attached to this second failure was that he himself would be untimely cut off. In Saul's first failure he went too far; in this second one he did not go far enough. In his first failure he asserted himself; in his second, he spared himself.

The confession that Saul made in reply (15:24, 25) is an example of pseudo repentance. In the first place it was not an open confession to God of his sin; he still put the onus on the people: "I feared the people, and obeyed their voice." In the second place he asked for pardon not because he had offended a holy God and desired to be reconciled to Him, but because he feared what man would think of him. He was

(Continued on page 19)

New England District

CAMP HEBRON

Attleboro, Mass.

June 28-July 6

SPEAKERS

Rev. Herbert Kane, *Bible Teacher*

SUNDAY SCHOOL LEADERSHIP

Miss Mavis Anderson

Rev. Al Sedgwick

MISSIONARY

R. O. Lenehan, *New Guinea*

CHILDREN'S MEETINGS

Mrs. James Moore

MUSIC

Rev. Richard W. Bailey

For further information write to

Rev. Ernest J. Bailey

53 Cocasset St. Foxboro, Mass.

South Pacific District
ALLIANCE REDWOODS

Camp Meeker, Calif.

July 26-August 3

SPEAKERS

Rev. Don Kenyon, *Bible Teacher*

Rev. Ord L. Morrow, *Evangelist*

Rev. C. H. Erickson, *Youth*

Rev. D. C. Gibbons, *New Guinea*

MUSIC

Rev. and Mrs. Norman Nelson

For further information write to

Rev. W. Van Clief Yaggy

371 Mission Rd. Glendale 5, Calif.

Eastern and Central Canadian
District

GLEN ROCKS

Muskoka Lakes, Rosseau, Ont.

June 28-September 1

BIBLE TEACHERS
AND EVANGELISTS

Dr. J. H. Hunter

Rev. P. W. Reidhead

Dr. A. W. Tozer

Dr. H. C. Mason

Rev. R. A. Crooks

Rev. R. W. Battles

MISSIONARIES

Rev. Harold Catto, *New Guinea*

Mrs. S. G. Barnes, *Argentina*

Rev. M. Griebenow, *Israel, Tibet*

Miss Lavinia McCart, *Cambodia*

Rev. N. H. Billings, *Africa*

YOUTH AND CHILDREN'S
ACTIVITIES

A full program each week

Miss Ruth Bailey

TEEN-AGE CAMP

June 30-July 11

For further information and
illustrated folder write to

Rev. Nathan Bailey

61 Glenvale Blvd. Toronto 17, Ont.

Northwestern District
MEDICINE LAKE CAMP

Minneapolis, Minn.

July 7-13

SPEAKERS

Dr. Richard Harvey, *Evangelist*

Rev. George Constance,

Missions and Bible

Rev. George Cannon, *Deeper Life*

MISSIONARIES

Mr. Myron Bromley, *New Guinea*

Miss Yvonne Heiden, *New Guinea*

MUSIC

Rev. J. C. Wenninger

YOUTH DIRECTOR

Rev. James McFadden

For further information write to

Rev. L. W. Pippert

1361 Englewood Ave.

St. Paul 4, Minn.

Summer Bible and Missionary Conferences

Eastern District
SUMMIT GROVE

New Freedom, Pa.

August 1-10

SPEAKERS

Dr. H. M. Shuman

Rev. Nathan Bailey

Dr. A. W. Tozer

Rev. C. J. Mason

Rev. Donald Miller, *Youth*

Mr. and Mrs. Paul Walton, *Children*

MISSIONARIES

Rev. R. A. Kowles, *Philippines*

Mr. Myron Bromley, *New Guinea*

MUSIC

Mr. Paul Milburn

For further information write to

Rev. J. W. McCarvey

3232 N. 2nd St. Harrisburg, Pa.

Western Canadian District
WHITEWOOD BEACH

Langford Park, Alta.

July 21-28

SPEAKERS

Rev. R. M. Kincheloe, *Bible*

The Sutura Twins, *Evangelists*

MISSIONARY

Miss Honor Warden, *Thailand*

For further information write to

Rev. E. M. Swanson

321B 19th St. N.W. Calgary, Alta.

Southwestern District
ARLINGTON, TEX.

June 27-July 6

SPEAKERS

Rev. W. G. Weston, *Evangelist*

Rev. P. W. Reidhead, *Bible*

Rev. Gordon Cathey, *Youth*

Rev. and Mrs. L. Berge, *Children*

MISSIONARY

Rev. B. R. Houck, *Viet Nam*

For further information write to

Rev. George O. Hall

Drawer 33 Arlington, Tex.

Southeastern District
TOCCOA FALLS, GA.

July 7-13

SPEAKERS

Rev. Gordon Wishart, *Evangelist*

Rev. G. H. Johnson, *Bible Teacher*

Rev. Gordon Keeney, *Youth*

MISSIONARY

Rev. S. G. Barnes, *Argentina*

MUSIC

Rev. Nathan Penland

For further information write to

Rev. T. G. Mangham

P. O. Box 355 Maitland, Fla.

Northeastern District

DELTA LAKE

Rome, N. Y.

June 27-July 6

SPEAKERS

Dr. H. L. Turner, *Bible Teacher*
Rev. W. F. Bryan, *Bible Teacher*
Rev. Merle Fuller, *Evangelist*
Rev. Donald Miller, *Youth*
Rev. William Willey, *Children*
Rev. H. P. Rankin,
Prayer and Healing Service

MISSIONARIES

Rev. R. A. Kowles, *Philippines*
Rev. J. S. Sawin, *Viet Nam*
Rev. N. H. Billings, *Africa*

SUNDAY SCHOOL LEADERSHIP

Miss Mavis Anderson
Rev. Donald Moreland

For further information write to

Rev. Louis J. Isch, Sr.
259 Main St. Johnson City, N. Y.

Pacific Northwest District

CANBY GROVE CAMP

Canby, Ore.

July 10-20

SPEAKERS

Rev. Don Kenyon, *Bible Teacher*
Rev. James E. Davey, *Evangelist*
Rev. Robert Ross, *Youth*

MISSIONARY

Rev. A. Paul McGarvey, *Japan*

MUSIC

Russell Marshall

*Family camp with special
programs for youth and children
For further information write to*

Rev. E. W. Richards
1636 S.E. 25th Ave.
Portland 15, Ore.

Okoboji Lakes Conference

ARNOLDS PARK, IA.

(On Lake Okoboji)

August 1-10

SPEAKERS

Dr. Franklin S. Logsdon
Rev. William G. Weston
Dr. Don R. Falkenberg
Mrs. David C. Wilcox
Dr. R. R. Brown

MISSIONARIES

Rev. Harold Catto, *New Guinea*
Rev. E. P. Howard, *Africa*

School of Music

R. S. Brown and Don Bisdorf
Sunday School Institute

July 31-August 1

Dr. C. A. Risley and E. J. Potts
Ministers' Retreat and Workshop
August 28, 29

*Deeper Life and Prophetic
Conference*

August 29-31

For further information write to

Dr. R. R. Brown
2006 Douglas St. Omaha 2, Nebr.

Western Pennsylvania District

MAHAFFEY, PA.

July 18-27

SPEAKERS

Dr. H. L. Turner, *Bible Teacher*
Rev. H. E. Nelson, *Bible Teacher*
Mr. Stanley Tam, *Bible Teacher*
Rev. W. G. Weston, *Evangelist*
Rev. Roy Wilson, *Youth*
Mr. and Mrs. P. Walton, *Children*

MISSIONARIES

Rev. J. S. Sawin, *Viet Nam*
Rev. N. H. Billings, *Africa*
Rev. R. A. Kowles, *Philippines*

MUSIC

Bill Weston

For further information write to

Rev. D. C. Kopp
P. O. Box 33 Punxsutawney, Pa.

Central District

BEULAH BEACH, OHIO

July 19-August 3

SPEAKERS

Rev. Paris W. Reidhead
Rev. H. P. Rankin
Dr. Wm. Wrighton
Dr. R. H. Harvey
Rev. G. J. Bersche
Rev. J. V. Nussbaum
Rev. C. M. Richards

MISSIONARIES

Mrs. S. G. Barnes, *Argentina*
Rev. H. W. Catto, *New Guinea*
Rev. Donald Ward, *Jordan*
Rev. J. S. Sawin, *Viet Nam*

MUSIC

J. Stratton Shufelt
Rev. F. C. Isch
Miss Lillian Wilson

For further information write to

Christian and Missionary Alliance
Beulah Beach, Ohio

South Atlantic District

CAMP LO-MA-CO

Hendersonville, N. C.

July 3-11

SPEAKERS

Rev. L. J. Pyne,
Bible Teacher and Evangelist
Mrs. S. G. Barnes, *Argentina*

MUSIC

Rev. Homer A. Klinsing
Mrs. E. N. Masters

For further information write to

Rev. John W. Dittmar
4029 Winfield Dr. Charlotte, N. C.

Sectional Summer Conventions

SUNCREST, NEW BRIGHTON, PA. June 20-29. Speakers: Rev. H. E. Nelson, Rev. Ralph Minnick (Chile), Miss Ellen Owens (Tribes, Viet Nam).

For further information write to Rev. D. C. Kopp, P. O. Box 33, Punxsutawney, Pa.

MILL CITY, PA. July 4-13. Speakers: Rev. Gordon Anderson, Miss Lavinia McCart (Cambodia), Rev. R. L. Minnick (Chile). Rev. William Payne, youth and music.

For further information write to Rev.

W. S. Corby, 1501 Wyoming Ave., Scranton 9, Pa.

LINCOLN BEACH, PA. July 27-August 10. Speakers: Rev. H. E. Nelson, Rev. D. C. Kopp, Rev. H. O. Jones, Rev. Fred Smith (Colombia).

For further information write to Rev. D. C. Kopp, P. O. Box 33, Punxsutawney, Pa.

EDINBORO, PA. August 1-10. Speakers: Rev. W. E. Ackerman, Rev. R. W. Battles, Rev. Ralph Minnick (Chile). Rev. Ben Jenkins, music director.

For further information write to Rev. D. C. Kopp, P. O. Box 33, Punxsutawney, Pa.

SPRINGTOWN, PA. August 22-September 1. Speakers: Rev. Merle Fuller, Rev. Stewart Walker, Rev. Tracy Miller, Miss Elaine Battles (Africa), Rev. John Fitzstevens (Viet Nam). Rev. and Mrs. Clair Bixler, youth and music; Mrs. Gerald Welbourn, children.

For further information write to Rev. Gerald W. Welbourn, 634 N. 9th St., Allentown, Pa.



DAVID R. ENLOW, Editor

AT HOME

Railroaders plan conference: The next annual conference of the Railroad Evangelistic Association, Inc., an interdenominational movement of Christian railroad men, will be conducted at Alexandria, Va., July 15-18. For further information write Herman R. Rose, 2250 North Pennsylvania St., Indianapolis 5, Ind.

Ground broken for Presbyterian Center: Ground was broken at Stony Point, N. Y., for a \$600,000 ecumenical training center by officers of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

ELC reports membership gains: Baptized membership of the Evangelical Lutheran Church (ELC) totaled 1,083,007 at the end of 1957, an increase of 39,777 members over the previous year, it was announced at Minneapolis, Minn. This was an increase of 3.81 per cent.

Lutheran population reported at 71,000,000: There are nearly 71,000,000 Lutherans in the world and they represent 32 per cent of all Protestants, according to the 1958 directory of the Lutheran World Federation.

Southern Presbyterians elect new stated clerk: Dr. James A. Millard, Jr., professor of homiletics at Austin (Tex.) Seminary, was unanimously elected Stated Clerk of the Presbyterian Church in the U.S. (Southern) at its 98th General Assembly in Charlotte, N. C. He is the first new Stated Clerk in twenty-two years and the seventh in the history of the denomination.

ABROAD

Methodists conduct mission in Costa Rica: Twelve American Methodist ministers participated in a week-long evangelistic mission in Costa Rica. Rev. Leslie Ross, of Nashville, Tenn., who directed the mission, said that 4,866 persons attended evangelistic meetings, and 364 visits were made by preachers and laymen. The program was sponsored by the Methodist boards of evangelism and missions.

First Chulupies baptized: The first Chulupie Indians at Filadelfia, Fernheim, Paraguay, in the Paraguayan Chaco, have been baptized and received into Christian fellowship. Approximately 2,500 persons assembled for the

recent baptism of 21 Chulupie men, about 1,500 of them Lengua and Chulupie Indians and the rest Mennonite colonists.

YFC Congress in India: Youth for Christ International will hold its tenth "World Congress for Christian Youth" January 4-10, 1959, in Madras, India, stated Rev. Samuel Wolgemuth, overseas director of the organization.

Demands Soviets clarify Christian rights: Bishop Otto Dibelius, of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), demanded "a clear answer" from the Soviet Zone government "whether practicing Christians can still live in East Germany without being deprived of their essential rights."

PEOPLE

Missionary leader dies in Spain: Dr. John Taylor Tucker died at Lisbon of a stroke at the age of seventy-four. Founder of the Angola Missionary Alliance in Portuguese West Africa, Dr. Tucker headed the Dondi Central Mission there from 1912 to 1951, when he went to Lisbon to serve as liaison official between the Protestant missions in the colonial territory and the Portuguese government.

Dr. William McCarrell resigns: Dr. William McCarrell, after forty-five years as pastor of the Cicero (Ill.) Bible Church and founder of the famed Fisherman's Club, announced his resignation to the congregation at the May 7 prayer meeting of the church.

PEOPLE SAY

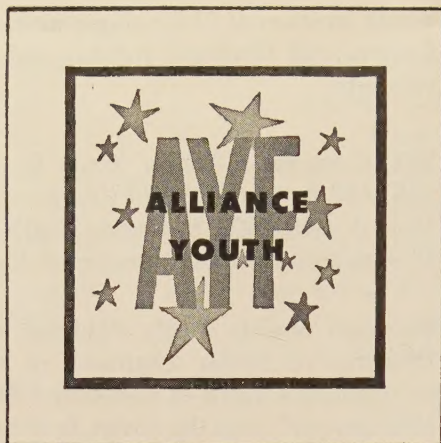
Bishop Gerald H. Kennedy, of Los Angeles: "This is a very great day for the Christian faith and evangelism. I don't think there has ever been a greater day than this to preach. Without half trying you can have a full church. It's one of those moments in history that was made for the church. We have a great chance."

Methodist Bishop Arthur J. Moore, of Atlanta: The "timidity and compromise of the Church must often sadden Christ's heart. Its barren dogmatism and devastating divisions, its spiritual apathy and sterile worldliness have often robbed it of spiritual discernment, inner peace and outward fortitude."

Dr. Harold J. Ockenga, of Boston: "Theologians may well keep one eye on the stars while keeping another eye on the social challenges of immediate living. Heaven and hell do not only exist in outer space; they exist at the present state of human living."

THE PRESS

Gospel tract printed in Braille: A gospel tract, which has been issued in forty languages over the past twenty-five years, is now being printed at Indianapolis in Braille. Author of the tract, "God's Simple Plan of Salvation," is Rev. Ford Porter, pastor of the Berean Gospel Temple.



WELDON B. BLACKFORD, Editor

1958 AYF World Emphasis

Alliance youth live in one of the greatest periods of world-wide missionary activity in The Christian and Missionary Alliance. Our pioneers are blazing into hidden and heretofore unknown areas of the modern world.

Young men with a burning heart for God and a deep burden for the lost are now needed for the opportunities that are being made in our new advance into all the world. Tribes and countries are still open for spiritual invasion, just as truly as when the first modern missionary crusaded into heathen darkness. This is the hour for AYFers to hear the strong challenge of our missionary advance.

Serving God in Alliance missions means more than studying at one of our Bible colleges, graduating with a missionary call, meeting the mission board and getting an appointment to the field. Young people need to hear and receive such a call from God. But The Christian and Missionary Alliance also stands in need of youth who will be missionaries whether or not they ever get away to school or the foreign field. We must have youth fellowships that will be on fire with our missionary program, who will be interested in our work around the world, who will pray and give and stand by those who go, and be willing to go themselves if God so leads.

The month of June is set aside as World Emphasis Month on the AYF program calendar. A special release for making this missionary emphasis

in the local AYF is in the hands of our District youth secretaries. This release will be sent you free upon request by writing your District youth secretary. Send for yours today.

The following is from an article written by Mrs. G. P. Heckendorf, missionary to Thailand:

"A woman said to me during furlough, 'I've missed God's best and also failed to follow through in what may have been His second best. Do you suppose He'd take me back and use me now?' Stricken in heart because of wasted years, she wanted to warn young people that it doesn't pay to bypass or turn aside from the will of God.

"As missionaries, our hearts burn with increasing desire to see the task of reaching the heathen completed. God will lead only a comparative few young people to the foreign mission field. Missions, however, cannot be ignored by those who stay at home. Missions must have an important place in the program and lives of them as well, if we are to alter the situation now existing—that the world's population is increasing faster than we are evangelizing.

"These days more and more young people are turning to higher education. This is as it should be, but it seems that this often leads them into work other than missions. Lonely mission stations, or even the more prominent places of foreign missionary service, do not have much appeal.

"I challenge you, young people,

to put yourselves in the way where God can speak to you. *His* appeal to your heart should make you bypass all *other* appeals, and you will be fully satisfied in following Him.

"No matter what God's plan is for our lives, we must be sensitive to His dealings if we would know His will. Make sure that your heart is coöperating with God and He will show you His plan for your life. Seek nourishment for your spiritual life through reading and meditation in the Word. By obedience and prayer develop the inner man until you abide in the Word and the Living Word abides in you. You will find a reassuring, restful relaxation in His will, as you walk in His way and do His work."

Regina Youth Conference

The biggest youth event of the year in the Western Canadian District is the annual District-wide youth conference at Regina, Saskatchewan. Such a meeting was held during the week of April 6 at the Canadian Bible College. AYFers from all the provinces began arriving for the opening meeting on Wednesday.

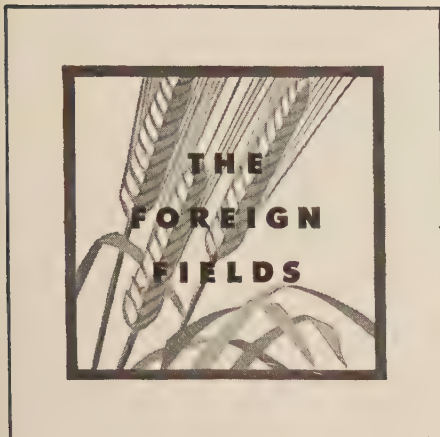
When the conference closed on Saturday evening 350 delegates had registered. This was the largest enrollment ever recorded by the conference. Some delegates traveled over 2,500 miles round trip to attend. Twenty-four pastors also came. Classes in the college were suspended so that students could enjoy the program and entertain the delegates.

Spiritual meetings, AYF seminars and workshops, recreation and fellowship filled the days. Rev. Ernest J. Bailey, superintendent of the New England District, and the National Youth Secretary were the speakers.

The conference closed with a good report of young people finding Christ as their Saviour, and of many others making new decisions for a deeper life in Christ.

Only Reasonable

Even on the low ground of common sense, I seem to be called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest.—GILMOUR, of Mongolia.



Preaching in the Baliem Valley

"Hitherto hath the Lord helped us"! This verse epitomized the feeling of us all as we gathered for our first Baliem conference. In retrospect we see what God has wrought in our valley. To you, God's people who have strived together with us in your prayers, we keenly sense our indebtedness.

Our original staff of five missionaries has grown to twenty-five. We also have reinforcements of Kapauku and coastal workers. These nationals have contributed much, both in the manual work and in spiritual ministries.

During the past year and a half advances have been made in three places. They have resulted in the establishment of Pyramid station at the northwest end of the valley, Tulim in mid-valley, and Seinma in the southern end of the valley where the Baliem River flows through the gorge toward the south coast. These advances into Satan's territory have exacted their price, both in hardships and dangers. Satan has not easily relinquished that which has been his for centuries of time. Pilfering and thievery have demanded the constant vigilance of the workers, cutting down on their efficiency. In some areas it was almost impossible to secure the help of the local people. The Kapauku and coastal workers, as well as the missionaries, spent uncounted hours in tedious, hard labor, setting up stations and building airstrips. But the people in the Seinma area were friendly and coöperative, working long hours to complete the strip there. However, the strip was found not to be in the most strategic location and a new strip and station site are now being

sought. Plans have been formulated for the opening of other new areas during the coming year.

Tremendous progress has been made in the language reduction work, and we may now say that the gospel is being preached and the Danis are hearing the Word of Life. In the immediate future the missionaries will be starting adult literacy programs and village schools. We believe that ere this new conference year closes there will be those in the valley who will be able to read and thus have access to God's Word as it is translated into their own tongue.

Injections for yaws and other medical treatment have from the beginning been a wonderful medium of contact with the people and a means of breaking down their prejudices against the white man. We were very grateful for the addition to our staff of a fully trained medical doctor and his wife who is a nurse. Both of them have given themselves unstintingly, ministering to the sick both among the Mission personnel and the peoples of the valley. The medical ministry has been coupled with a spiritual ministry and they, with us, acknowledge that to God belongs the glory for what has been accomplished.

All the vicissitudes of the past year and a half have been more than outweighed by the blessings which prompt a great volume of praise from the hearts of all of us. His hand of protection has been over us. He has been our great physician, raising some even from the jaws of death. The light of the

glorious gospel is beginning to shine in the hearts of our beloved Dani people. We are confident that at the next conference we shall again lift our hearts in praise to God and reiterate the words with which this report was begun, "Hitherto hath the Lord helped us"!—GLENNA ANDERSON, MARY LAKE, DARLENE ROSE.

A Peruvian Bible Convention

By JACK R. ENLOW

La Libertad was the site of the convention. The fine attendance and good message by the national pastor provided a wonderful opening Friday night service.

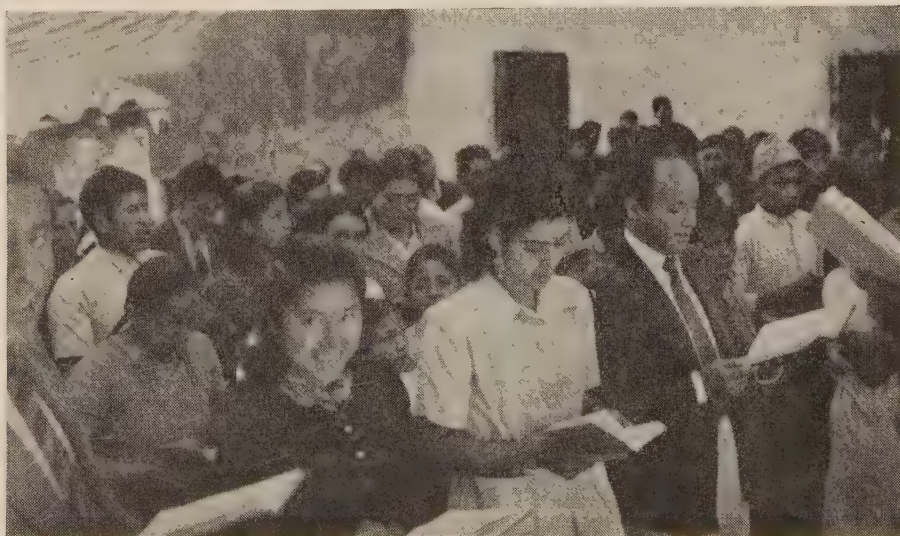
Saturday night Victor Sifuentes, the itinerant preacher, brought a good message, but no one responded to the invitation. Our hearts were heavy as we prayed that night.

There was a good attendance in Sunday school and the morning service. The sun was bright, providing a beautiful day for the baptismal service. A large crowd gathered as Rev. S. Wilson led in the first baptismal service he had conducted in Peru.

Afterward I had the joy of inviting the three recently baptized believers to their first communion observance. After I had given a brief word on the significance of the Lord's Supper I heard that some of the people wanted an opportunity to speak. One after another they began confessing sins, some in Spanish and others in Quechua, asking forgiveness of one another and being reconciled to their brethren in Christ.

Peruvian Christians in conference

FRED KOWALCHUK



We were seeing the answer to our prayers, and with grateful hearts we came to the Lord's table.

As Mr. Wilson spoke in the evening service we could still feel the opposition and hindering of the enemy. When the invitation was given it appeared that there would be no response, but then one by one seekers came forward to receive the Lord Jesus Christ as Saviour.

On our return trip we were tired but happy. As we meditated on the blessings that the Lord had given during the convention, there was praise and thanksgiving in our hearts for the victories won in the lives of the believers and for the fifteen to twenty who had been brought from darkness into the glorious light of the gospel of Christ.

Sweeping Their Ancestors' Graves

By REV. JOHN BECHTEL, *Hong Kong*

Have you ever stopped to think what a difference one page of a daily calendar can represent? This has been particularly emphasized in Hong Kong this year because only one day separated the heathen Chinese festival of "sweeping the graves" from the Christian Chinese observance of Easter! Although only twenty-four hours actually separated the two celebrations, a vast difference between the spiritual light of the one and spiritual darkness of the other was evident.

In accord with the Chinese lunar calendar the first and most important of the two great Chinese festivals of the dead was observed on Saturday, April 5. On this occasion tens of thousands of Chinese made pilgrimages to the rural cemeteries to "sweep the graves" of their ancestors. Some idea of the effect the observance of this heathen festival has on the great metropolis of Hong Kong may be gained when we note that transportation systems run special trains and buses to meet the requirements of worshipers. Concession return-fare tickets were made available on special trains of the Kowloon-Canton Railroad which started trains moving as early at 6:22 in the morning.

To the heathen "sweeping the graves" is an opportunity to honor their ancestors. They sweep the mounds, and clean and repaint the

tombstones. Every member of the family makes the trip to the cemetery, rising long before dawn in order to get a place in the long line that forms outside the ticket window in the railway station.

Arriving at the cemetery the family makes a picnic of the occasion. In all the preparations the departed ancestors are included. The members of the family light incense and candles and line up at the foot of the grave. Under the leadership of the oldest male member they all kowtow, showing their respect and reverence towards their departed relatives. Bowls and chopsticks are arranged before the mound. Tiny cups of rice wine and fragrant tea are poured at the foot of the grave. Food, paper clothing, and silver and golden foil, folded into the shape of solid metal "nuggets" and "spirit money," are consumed in a bonfire. Finally, as a parting gesture of respect, sheaves of "spirit money" are placed at the head of every mound or tombstone and weighted down with a stone, thus insuring that the wind will not blow away the financial resources!

Having fulfilled their filial obligations, the faithful return home. They crowd into buses or wedge themselves into packed railway coaches. At nightfall some of them still are trudging through the busy streets of Hong Kong, wearily making their way as fast as their tired legs can propel them.

They have paid their respects to the dead for another year. They have transferred to the account of the deceased paper clothing and gold and silver foil "nuggets," all of which assume a more tangible form after they have been consumed in the flames and become usable commodities in the "spirit world," so they believe.

It is all so hopeless, a mournful cycle that goes on and on year after



Love for the Lost

Once we bow to the solemn verdict of Scripture regarding the sick and sinful state of the heathen, God will flood our surrendered hearts with Christ's compassion for those still unreached with the gospel remedy. "The love of Christ constraineth us."—L. E. MAXWELL.

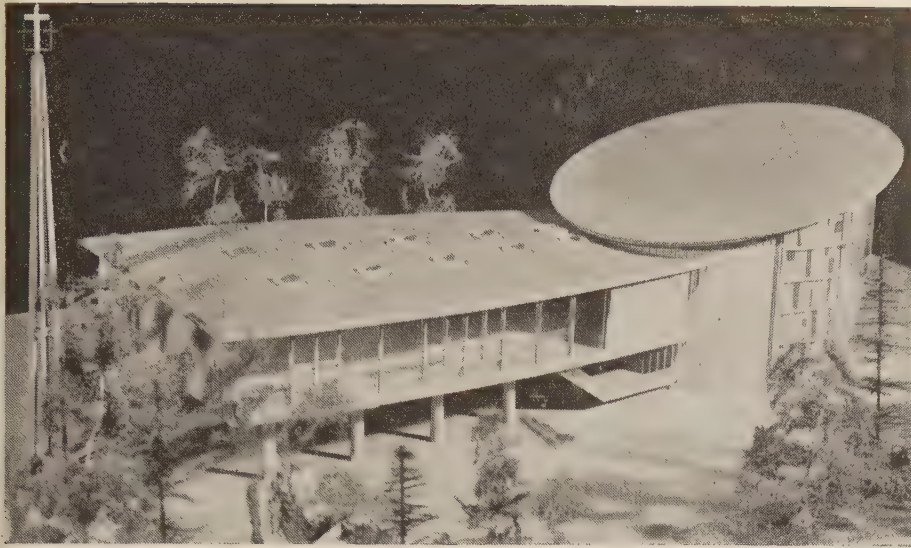
year. As members of one generation die and become ancestors a new group of descendants takes over, and thus the endless chain continues—the ancestors must be honored, their spirits worshiped.

How differently the Chinese Christians observe Good Friday and Easter! Instead of burning incense and lighting candles they voice notes of praise and prayers of thanksgiving. Instead of weary pilgrimages to cemeteries there is the opportunity of distributing tracts and of giving personal testimonies.

In Hong Kong every Good Friday all the Chinese churches join for a morning service of united testimony in the open air. This is in addition to the services they hold in their respective meeting places. This year the "Crucifixion" was sung in two of the Chinese churches, and in our Kowloon Tong Church of the Chinese Christian and Missionary Alliance "The Seven Words" was presented after Easter.

Even more pronounced is the difference between the heathen celebration of "sweeping the graves" and the observance of Easter. Easter Sunday is the most important occasion when all Chinese Christians give testimony to the truth of the resurrection and declare that they have been "turned from darkness to light." Every Chinese church group, regardless of its size, puts forth a special effort at Easter time. Better than we who are reared in so-called Christian lands, the converted Chinese fully appreciate what it means to be released from the bondage of sin and the darkness of superstition. How joyfully the congregations and choirs sing of the peace, spiritual satisfaction and hope that the resurrected Christ of Easter has brought into their lives!

Only one day apart on the calendar, yet there is an eternity of life or eternal death involved in the celebrations, depending upon which date the Chinese have marked on their calendar as the one to be observed—"Sweeping the Ancestors' Graves" or Easter, the resurrection day of the Lord Jesus Christ. The individual Chinese has to make the choice. He has to take his pencil and ring the date! May God help us to be faithful in prayer and service that more and more will mark Easter.



Protestant building at the Brussels Exposition

Missions Exhibit at World's Fair

By REV. ROBERT L. NIKLAUS

NESTLED in the imposing Congo Palace of the Brussels International Exposition is the Congo Protestant Missions Exhibit. Though dwarfed by the towering pavilions of the nations, its influence and message will endure long after the national pavilions crumble in dust. In forceful tones of conviction and dignity the exhibition is effectively portrayed by modern methods. It shows what startling transformations the grace of God has wrought through eighty years of gospel ministry in the Belgian Congo.

The display is strategically placed. Facing onto the Grand Boulevard from the Congo Palace, it is in the very heart of the great fair. This situation places it nearly underfoot to the sprawling, spider-legged Atomium which, it is estimated, will attract thirty-five million visitors during the six months' fair. The nearby Protestant chapel-pavilion and the Belgium Bible Society exhibition combine with the missions display to present a strong gospel witness in the center of attraction.

In keeping with stress on futuristic architecture in glass and steel, the missions display room resembles a gracefully contoured three-leaf clover enclosed in a huge glass bubble. Each section is devoted to a part of the theme "*Jesus Christ—the Way, the Truth and the Life.*" "The Way"

deals with evangelistic work in Congo by the 2,250 missionaries and 33,900 national workers of all Protestant missions. The important education program embracing one third of Congo's school population is portrayed in the section "The Truth." The remaining section, the medical work of the 282 medical centers, is entitled "The Life."

The display room is well supplied with visual aids to drive home this theme. Large photographic studies flank the corridor walls; Congo-made figurines and other handicrafts portray native Christian life; an automatic projector flashes a succession of colorful scenes on a screen easily seen from the corridor outside the display room. But the most effective feature consists of those who preside at the stand. These are Congolese Christians, ready to answer questions and also to witness to visitors as the occasion demands. Ten different national workers for each month will be brought by plane from Congo; also, during July and August, a different Congolese choir each month will present a series of sacred concerts both on the grounds and in the churches of Belgium.

Although emphasis is placed upon the oneness of Christian missions in Congo from its inception in 1878 until now, a large illuminated map gives minute detail of the forty-five

organizations represented. Mounted on a blond wood backing is an ebony relief map of Congo so electrically rigged that various stages of missionary development are illuminated by the mere press of a button. Literature and photo albums of the missions are also available for those interested in particular groups.

Adjoining the display room is another important feature of the exhibition: a lecture hall with a seating capacity of sixty. Missionaries and Congolese alike daily employ this conference room with a pre-advertised program of films and lectures in six different languages. The walls in this hall serve also as backdrops for statistical charts, handicrafts and other interesting displays.

The plans for this distinctive stand were ready three years ago. Its broad concepts were conceived in the mind of Rev. H. Wakelin Coxill, then Congo Protestant Council secretary of the Brussels office, when he was first approached by the Belgian government regarding such a display. His twenty years as a missionary in Congo proved of valuable aid as he faced the incessant march of details which spell the difference between failure and success. For example, many of the young officials with whom Mr. Coxill was personally acquainted in Congo are today's important colonial businessmen and their generous interest has considerably lightened the \$60,000 obligation needed to finance the display. It is largely due to his personal contacts that nearly every leading colonial personality in government and commerce is a member of the exhibition's *Comité de Patronage*.

A prodigious amount of time and labor has been—and is being—given to make this missionary witness of highest quality and effectiveness, *but it is not enough*. It is the believing, effectual intercession of the Christian Church that shall transform the staggering possibilities of this Congo Mission display into a spiritual ministry whose dynamic witness of God's grace shall never be forgotten by the visiting millions at the Brussels International Exposition.

"Except the Lord build the house, they labour in vain that build it" (Psa. 127:1).

◆ ◆ ◆

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Conserve the Results of Vacation Bible School

A Vacation Bible School worker knows that words such as "accelerated" and "concentrated" fittingly describe the program and effort involved in making any Vacation Bible School effective.

He knows that in order to be successful these two weeks of intense teaching must be preceded by a long period of purposeful planning. In fact it is an item of such tremendous importance that it needs year-round planning. Dates must be set well in advance, a director appointed, committees set up, material chosen, teachers and workers appointed, supplies ordered, advertising and publicity prepared, funds raised, equipment provided, visitation program planned and prayer meetings held. A great many smaller details must also be worked out, requiring the expenditure of much time and effort and work.

During the two weeks of the school the teachers and workers are dedicated to the one great opportunity which all these careful arrangements have placed before them, that of winning the boys and girls to the Lord Jesus Christ. Many of these children may never before have heard the message of salvation. They come from broken homes, poor homes, indifferent homes. Many of them have never attended Sunday school and have no background whatever in what you are trying to give them in the two weeks of Vacation Bible School.

But the results are worth far more than the efforts you put into the school. For many of these boys and girls receive Christ during VBS and are truly changed.

What becomes of them? Some of

them go to Sunday school but many of them do not. Do they drift back to the old habits? Is the two weeks' impact in VBS strong enough to combat the day-by-day pull of the old environment? Do you sometimes wonder if those two weeks and the months of planning have produced lasting results?

They can produce lasting results if you care enough to go the second mile. The follow-up program you set up can be more important than all that has gone before. The suggestions that follow are given because they have worked for other schools and because they will work for you if you use them.

One school sends a "thank you" letter to the parents of all the boys and girls who attended the school. The letter urges parents to make sure they bring their children to Sunday school regularly. A church calendar of activities is included. The letter is followed later with another, inviting both parents and children to Sunday school where classes are provided for every age and where visitors are always welcome.

Every boy and girl saved in VBS should receive a personal visit—preferably from the one who led him to Christ. This visit in the home should be made with the aim of giving him personal guidance on how to live the Christian life. If the child is a member of some other church and will not be attending your Sunday school, make sure he has a Bible and other helps. Contact him as often as possible.

In another school a personal letter is written by the teacher to each boy and girl who received Christ. The teacher commends the child for this

important step and urges him to continue with the Lord by attending Sunday school.

Another good follow-up is to plan a "VBS Sunday" in Sunday school after the school is over. Use songs that have been learned, flag and Bible salutes and a quiz. The superintendent then guides the discussion with the following questions: "What is the most important word in Vacation Bible School?" The middle word. "And what is the most important message in the Bible?" The message of salvation. "Surely the best thing that happens in VBS is that each year there are some boys and girls who give themselves to Christ. I wonder if those here this morning who made that decision would like to tell us about it?"

Why not determine now to include as many of these suggestions as possible in your VBS planning? The following check list will help you in deciding just what steps you should take, not only to conserve your VBS gains but to expand the ministry of your Sunday school as well.

1. File reports with the Sunday school and the District Superintendent.
2. File leftover materials. If you take good care of these you will save time and money next year.
3. Classify and file records on each individual pupil.
4. Transfer the names of all those who do not attend Sunday school to your prospect files.
5. Make immediate plans to visit every unchurched child in an effort to get them into Sunday school.
6. Plan special follow-up of all who received Christ.
7. Give the names of new converts to those who will add them to their prayer lists.
8. Conduct an evaluation meeting with the VBS workers to discover the strong and weak points of your school. Keep a record of these to help you with next year's planning.
9. Include VBS follow-up planning in your next workers' conference. Seek to discover new ways to keep in touch with unchurched families.
10. Plan a VBS Sunday in Sunday school.
11. Organize some weekday activity to follow up the VBS contacts. Remember that at the best the maximum hours for Christian education in our churches are few.
12. If possible appoint next year's director now!



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. William F. Christie left Los Angeles May 16 by plane, returning to the Philippines. They will be stationed at Kidapawan for evangelistic and literacy work among the Maguindanao Moros.



Mildred Harrod
Philippines

Miss Mildred Harrod left San Francisco by plane May 18, returning to the Philippines for her second term. She will be stationed in Zamboanga City in the chairman's office.

On Furlough

Rev. Kenneth P. Lewis arrived in Miami April 15 from Ecuador on emergency furlough because of his mother's serious health condition. Mrs. Lewis will arrive later.

Miss Elze Stringer arrived in Holland May 8 from New Guinea. She has been in charge of the school in the Tigi Lake area. She plans to come to the United States early in 1959 to study at Nyack.

Rev. and Mrs. Edgar H. Lewellen and sons, Thomas, Barth and Tedd, arrived in New York May 6 from India.

Miss Gladys M. Jasper arrived in New York from India May 15.

Rev. and Mrs. T. J. Andrianoff and children, David, Jeanne and Steven, arrived in Los Angeles May 16 from Laos.

The New Generation

To Rev. and Mrs. Clair S. Bixler, Pittsburgh, Pa., a daughter, Barbara Anne, on April 23.

To Mr. and Mrs. Bruce Meadows, Ottawa Lake, Mich., a daughter, Deborah Louise, on April 2.

To Mr. and Mrs. David E. Kiser, Winterset, Ia., a daughter, Cynthia Lynn, on April 2.

To Rev. and Mrs. B. E. Snowdon,

Urbana, Ill., a daughter, Pricilla Margaret, on March 5.

To Mr. and Mrs. Dallas Strangway, Wimborne, Alta., Canada, a son, Meryle Douglas, on March 27.

Dr. Strohm Resigns from St. Paul

Dr. George D. Strohm has announced his resignation as president of St. Paul Bible College to be effective June 30, 1959. Except for the years 1940-43, Dr. Strohm has directed St. Paul Bible College since 1932, during which time the school has made many advances both academically and in the physical facilities. A former missionary to China and the Philippines, Dr. Strohm plans to engage in missionary promotion.

Pastoral Transfers and Appointments

Rev. W. Emerson Ackerman to Morristown, N. J.

Richard J. Barker to Midland, Ont., Canada.

Rev. J. Cunningham to Centremount, Hamilton, Ont., Canada.

Rev. Harold Donis to Wadena, Minn.

Rev. Lewis Eakin to Chatham, Ont., Canada.

Rev. P. E. Gear to Mt. Vernon, Ohio.

Fern R. Reed to Elizabethtown, Pa.

Rev. Harold Ronson to evangelistic work.

Robert Seng to Assistant, Tucson, Ariz.

Rev. John Shaw to Irvona and McPherron, Pa.

Rev. B. G. Smith to Flushing, Ohio.

Rev. S. C. Thornhill to Flint, Mich.

Rev. M. R. Thompson to Janesville, Wisc.

Rev. Daniel Wallace to East End, Williamsport, Pa.

Rev. Joel Winkler to Valley Farms, Ariz.

Rev. Ed. Messerschmidt, Official Worker, Dunfee, Ind.

With the Lord

Mr. Fred G. Woerner, Sr., went into the presence of the Lord April 20 at Elberta, Ala., where he had resided for fifty-three years. His death at seventy-two years of age was glorious as it followed minutes after he offered an unusual closing prayer at the dedication service of the new educational building of the local church.

Mr. Woerner was known for his sacrificial giving to the work of the Lord, for his prayer ministry and for his trust in the Lord for all the physical needs of his large family. He pioneered in Baldwin County, Ala. The Sunday school he began years ago was the only one in the area and people walked miles to attend. The school was held in his own home until the Alliance church was organized in 1927.

For many years Mr. Woerner was an elder of the church, a member of the executive committee and teacher of the adult Bible class.

In addition to his wife, Olga, he is survived by six daughters: Mrs. Emma Heil, Elberta; Mrs. Gertrude Lawson

Letters

Home Missionaries Use Literature

Some years ago you put a notice in THE ALLIANCE WEEKLY to the effect that we could use back numbers of the WEEKLY to distribute from our used clothing store. In response we received literally thousands of WEEKLYS, and we are grateful for them. Some folk are still sending them.

While it looked as though the papers thus received would never be exhausted, they are now gone. We roll three or four different Sunday school papers with the WEEKLY (or WITNESS) and a gospel tract and one roll is put in every paper bag of clothing that goes out from our used clothing store. Something like 10,000 such rolls go into homes every year, many of the homes not having too much other reading material. Hundreds of families within a fifty-mile radius look to our store first for their clothing needs.

Would you again bring to the attention of the WITNESS readers that any back numbers of THE ALLIANCE WITNESS they would care to send us would be appreciated.

Since about two-thirds of our income to carry on this home mission ministry comes from the sale of used clothing, we would also be grateful for any used clothing. It all helps us in our school visitation program (bringing a gospel message to about 3,000 students once every four weeks), as well as making five days of camp available to many of them.—REV. AND MRS. DAVID CARLSON, Batesville, Ark. (Batesville, Ark., is sufficient address for freight, express or parcel post shipments.—EDITOR).

and Miss Carolyn Woerner, of Toccoa Falls Bible College; Mrs. Elizabeth Ray, Durham, N. C.; Mrs. Martha Bartle, Lillian, Ala.; Mrs. Agnes Gray, Pensacola, Fla.; and nine sons: Albert, Oscar and Herbert, of Pensacola, Fla.; John, of Tampa, Fla.; Karl, Fred, Jr., Paul and Edward, of Elberta, and Rev. Ralph Woerner, of Hamilton, Ala. Three of his children are in the Lord's service.

Rev. and Mrs. W. F. Christie
Philippines



Sunday

MATTHEW 12:8-50 (verse 18).

When Christ knew of their conspiracy He withdrew Himself from the Pharisees and kept in retirement for a while. This was but a type of His final withdrawal from Israel. He was beginning to leave the nation to its fate. . . . The emphatic feature of this Scripture is its reference to the Gentiles. Christ was . . . preparing for His ministry to the uncovenanted nations who have reaped the advantage of Israel's blindness and rejection. How solemn for us the thought that there comes a time in the individual's life when the Lord also withdraws Himself from the soul that has long rejected His grace.—A. B. SIMPSON.

Monday

GALATIANS 6 (verse 9).

The believing man hath the Holy Ghost; and where the Holy Ghost dwelleth, He will not suffer a man to be idle, but stirreth him up to all exercises of piety and godliness, and of true religion, to the love of God, to the patient suffering of afflictions, to prayer, to thanksgiving, and the exercise of charity towards all men.—MARTIN LUTHER.

Tuesday

PSALM 22 (verse 21).

The devil is beyond the lion. The lion will spare the prostrate; the devil spares none. The lion is full and forbears, the devil is full and devours. He seeks all. Let not the simple say, He will take no notice of me; nor the subtle, He cannot overreach me; nor the noble, He will not presume to meddle with me; nor the rich, He dares not contest with me; for he seeks to devour all.—THOMAS ADAMS.

Wednesday

DEUTERONOMY 33 (verse 27).

*Art thou sunk in depths of sorrow
Where no arm can reach so low?
There is One whose arms almighty
Reach beyond thy deepest woe.
God th' Eternal is thy Refuge,
Let it still thy wild alarms;
Underneath thy deepest sorrow,
Are the everlasting arms.*

—A. B. SIMPSON.

Thursday

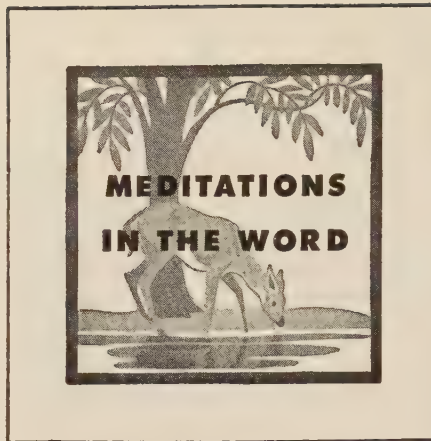
GENESIS 12:11-20 (verse 11).

Sometimes natural beauty is more of a curse than a blessing. Had Sarah been less fair to look upon, Abram, a child of God, would have been saved from telling a half-lie, and Pharaoh, a sinner, would have been spared his confusion in court circles as well as in his own heart. And yet women love to be beautiful, and men love to have it so! Beauty of character is the thing which delights the heart of God. (See 1 Tim. 2:9, 10.)—PAMELL.

Friday

EPHESIANS 5 (verse 15).

You cannot undo your acts. If you have depraved another's will and injured another's soul, it may be in the grace of God



Edited by EDITH M. BEYERLE

that hereafter you will be personally accepted and the consequence of your guilt inwardly done away; but your penitence cannot undo the evil you have done. The forgiveness of God—the blood of Christ itself—does not undo the past.—F. W. ROBERTSON.

Saturday

2 CORINTHIANS 7 (verse 10).

Genuine, spiritual mourning for sin is the work of the Spirit of God. Repentance is too choice a flower to grow in nature's garden. If thou hast one particle of hatred for sin, God must have given it thee, for human nature's thorns never produced a single fig. . . . Sincere repentance is continual. Believers repent until their dying day. This dropping well is not intermittent. Every other sorrow yields to time, but this dear sorrow grows with our growth.—CHARLES H. SPURGEON.

Sunday

MATTHEW 13:1-30 (verse 24).

The phrase "the kingdom of heaven," or "the kingdom of the heavens," . . . describes a mingled condition of good and evil, growing externally and marked by . . . apparent success, yet full of corruption as well as righteousness. . . . Well might the Master ask His little class of wondering disciples, after they had listened to these strange, deep teachings, "Have ye understood all these things?"—A. B. SIMPSON.

Monday

PROVERBS 27 (verse 1).

Transiency is stamped on all our possessions, occupations and delights. We have the hunger for eternity in our souls, the thought of eternity in our hearts, the destination for eternity written in our innermost being, and the need to ally ourselves with eternity proclaimed by the most short-lived trifles of time. Either these things will be the blessing or the curse of our lives. Which do you mean that they shall be for you?—ALEXANDER MACLAREN.

Tuesday

PSALM 23 (verse 3).

The same hand which first rescued us from

ruin reclaims us from all our subsequent aberrations. Chastisement itself is blended with tenderness; and the voice which speaks reproof, saying, "They have perverted their way, and they have forgotten the Lord their God," utters the kindest invitation, "Return, ye backsliding children, and I will heal your backslidings." Nor is the voice unheard, and the call unanswered or unfelt. "Behold, we come unto thee."—J. THORNTON.

Wednesday

HEBREWS 12 (verse 6).

*"Whom the Lord loveth." Yes, this marks
me out as such,
And loving as He does He sendeth not
too much
Of trial, grief or burdens, but such as
I can bear,
And of loving sympathy, full and ample
share.*

*"Whom the Lord loveth." Oh, the wonder
of it all,
That He should love a guilty wretch like
me at all;
And now each step is hedged about with
His sweet care,
So, where He leads, in joy or pain, my
choice is there.*

—EDITH M. BENNETT.

Thursday

GENESIS 13:1-13 (verse 3).

What memories must have occupied the mind of Abram on his first night in Bethel: memories of the long, dangerous journey from Chaldea, the death of his father en route, his marriage, his first altar, the famine and consequent trip to Egypt—yes, and his failure in that land and subsequent expulsion. Pleasant and unpleasant memories, but all climaxed by the yet-unfulfilled promise of God, which promise God's child believed would yet come to pass. He may have wept a bit, too!—PAMELL.

Friday

1 JOHN 2:1-17 (verse 13).

"Every one that useth milk is unskilful in the word of righteousness: for he is a babe." It is to be feared that many Christians are content with the forgiveness of sins and do not care to take another step. . . . Are we going to be content to remain little children, without going on to do the young men's battle with the wicked one? "I write unto you, young men, because ye have overcome the wicked one."—ANDREW A. BONAR.

Saturday

1 PETER 5 (verse 7).

For many years I have kept in front of me on my desk a motto that has brought comfort, strength, uplift again and again. . . . "It matters to Him about you." It is the literal rendering of the latter half of the well-known text, "Casting all your care upon him; for he careth for you." In other words, He is concerned on account of you. . . . Do you believe it?—GEORGE MÜLLER.

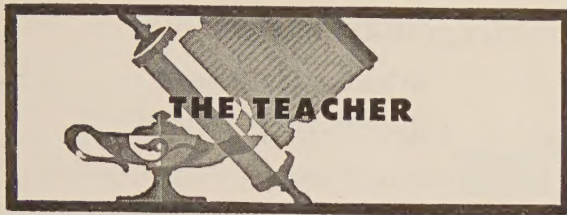
SUNDAY SCHOOL LESSON—JUNE 15, 1958

The Times of the Judges

Judges 2:16-19; 4:4-9; 5:6-9

DEVOTIONAL READING—Psalm 51:1-13

GOLDEN TEXT—*"Let the wicked forsake his way . . . and let him return unto the Lord, and he will have mercy upon him; . . . he will abundantly pardon."*—ISAIAH 55:7.



BACKGROUND AND LESSON ORIENTATION

As one reads the record of corruption of the succeeding generations after the lessons of the wilderness, the feeling is one of disgust for their great ingratitude and stubbornness. But as we relate this experience to our own lives it is recognized as an accurate portrayal of human weakness and divine mercy. As usual it is the nature of God that shines forth. The attribute which becomes Him most is His long-suffering. He let them suffer the consequences of their folly until they called upon Him and then He "abundantly pardoned" and delivered. Despite these years of instruction in the folly of idolatry, Israel did not seem to learn her lesson. Both the northern and southern divisions of the kingdom later went into captivity because of it. The captivity purged them.

SIMPLIFIED OUTLINE

1. *The Lord Provides Judges*—Judges 2:16-19.
2. *Deborah Judges the People*—Judges 4:4-9.
3. *Deborah's Song of Victory*—Judges 5:6-9.

KEY WORD ANALYSIS

"The Lord was with the judge" (2:18). Again we see that God left nothing to human chance in His development of His people as the channel of redemption. He provided judges, but the judge was not left to his own procedure. It was the Lord working through the judge that brought the deliverance. Gideon's case is sufficient to show that

God had to choose, encourage, convince, prepare, and ultimately win the day. Gideon yielded reluctantly at first, but as soon as he became acquainted with the Lord he took courage and obeyed Him. As we see the victory of Calvary we can be thankful for God's persistent and gracious hand through the dark periods. The key: "The Lord was with the judge."

COMMENTARY ON THE PRINTED TEXT

1. *The Lord Provides Judges*

God had never obligated Himself to a disobedient people. It is true that He is the aggressor. He loved us before we loved Him. Had He awaited man's initiative, Christ would never have been the Saviour of the world.

The judges were not received with any warmth or enthusiasm. They were accepted as a way out of a mess. So soon as the enemy was driven off the people reverted to their old idolatries. History bears witness to the ease and speed with which they lapsed into folly. When the people called upon Him the great heart of God could not withstand their cry. Like a hopeful parent, the Father of Israel dealt with the delinquent child. He would not disown them so long as they had any will to cry to Him. The time came when they became too hardened to cry. Note also that the sacred historian calls the spiritual malady by its right name—stubbornness.

2. *Deborah Judges the People*

Significantly enough, this woman's

name meant "a bee." God raised her up to sting His people into obedience. She was something more than a judge; God raised her up to speak His message to the people by the Spirit. A people without formal government, in social and moral confusion, looked to her to guide them through their period of uncertainty. She sat in a public place where the populace could avail themselves of her abilities. God gave her wisdom and favor in their eyes. They beat a track to her door.

At this juncture Deborah knew that the situation called for action which required a man. The directives she gave him for battle were those which the Lord had shown her. Barak was to be God's instrument. It sounds strange to us to hear the general of the armies of Israel asking for a woman to accompany him into battle, but Barak knew whence his help came. He lacked the confidence she possessed. Deborah's ultimate motive for joining the fighting forces was God's glory. The victory would not be profaned by a misplacement of credit.

3. *Deborah's Song of Victory*

The grip of fear that had taken hold of the people is reflected in the song Deborah sang. "The highways were unoccupied." People were slinking over the back paths for fear of the enemy. It is hard to imagine the chosen seed, having lived under the shadow of the miraculous for so long, sneaking over the back ways to escape the spoilers. It would make a woman of Deborah's stripe cringe with shame to observe it. Idolatry has never provided paths of peace. One step had led to another. But Deborah's brave declaration of war against idolatry, as well as Jabin's guerrillas, brought Barak into battle.

Deborah showed that she was worthy to be a judge in Israel because she gave God the glory for her victory. This point afforded her a good opportunity to shine in the light which the victory of the Lord had brought. That Deborah and Jael were heroines to their people is natural, but Deborah placed the credit where it was due. The place of women in the redemptive record is enviable.

HELPFUL HINTS FOR LESSON PREPARATION

The proper study of this lesson requires maps, a good Bible dictionary and ample time. This period is vague in most of our minds, therefore careful research ought to be under-

taken. Since next week's lesson also covers the same time it will be worthwhile to make sound preparation. The era began with Deborah and ended with Samuel. Was it the appointment of a king in Israel that improved matters?

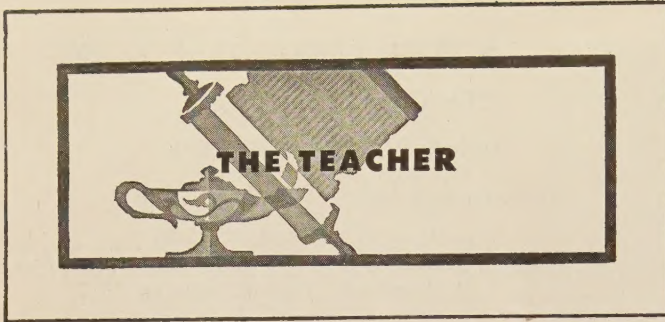
SUNDAY SCHOOL LESSON—JUNE 22, 1958

Who Are the Strong?

Judges 15:11-15; 16:15-21

DEVOTIONAL READING—1 Peter 1:13-21

GOLDEN TEXT—"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—ROMANS 8:13.



BACKGROUND AND LESSON ORIENTATION

The story of Samson is the best known and most detailed account of the judges. The Spirit of the Lord manifested Himself early in the lad who had been pledged by his parents through supernatural intervention. But from the first it is apparent that he was a person of strong desires, willful and arrogant. One may question how the Spirit could use a man of his temperament. It must be remembered that he is revealed to us as a judge, not a New Testament saint. His life is not one that would cause us to aspire to holiness. It is rather an account of the long-suffering faithfulness of God in a period of Israel's history which is not attractive. We do see a man who is mightily used of God, but one sorely controlled by Satan in the sphere of his basest passions.

SIMPLIFIED OUTLINE

1. *The Men of Judah Protest*—Judges 15:11-13.
2. *Samson Destroys His Enemies*—Judges 15:14, 15.
3. *Delilah Betrays Samson*—Judges 16:15-21.

KEY WORD ANALYSIS

(1) "A new jawbone" (15:15). In this instance Samson probably laid hold on the first weapon that was available. We have a morally weak man using an inadequate weapon winning a resounding victory against overwhelming odds. The conclusion must be that it was "the Spirit of the Lord" who gave the victory.

(2) "Vexed unto death" (16:16), another indication of the moral weakness of God's deliverer. Delilah actually wore him down to the point of utter exasperation. He divulged his secret to a woman from whom he should have fled before he reached that point. Men of moral weakness seldom have patience. The situation testified of Samson's degeneracy.

COMMENTARY ON THE PRINTED TEXT

1. *The Men of Judah Protest*

These men preferred peace to freedom. They had learned to live with their problem. This people who had been schooled in their destiny as a theocratic priest-nation pleaded with their deliverer to desist from irking their overlords. How could God be honored in such passive submission to a circumstance which He Himself looked upon as an abomination? Even Samson, unaware of what he had just done, looked upon this victory as the carnal fulfillment of a personal grudge.

This should have been a council of war instead of a committee on appeasement of the enemy. In a perfect prototype of Christ's betrayal, the men of Judah preferred to deliver their God-sent leader to the enemy rather than to make any trouble for themselves (cf. John 11:50).

2. *Samson Destroys His Enemies*

The shout of the enemy was the signal for the glorification of Almighty God. In the sight of the men of Judah,

God performed a miracle through His deliverer and spoke eloquently to a demoralized nation. Even the weapon that Samson used was so ridiculous that Israel knew it was not Samson's skill but God's power upon him that brought victory. A thousand fell at Samson's right hand. One wonders if it brought cheers from Judah or only increased their fears of retaliation. The lowly ass has played a part in God's redemptive plan (Balaam, Samson, Christ).

3. *Delilah Betrays Samson*

How lightly the term "love" is used. The question of love might better have come from Samson than Delilah. Her motive was betrayal. It was, in the last analysis, Samson's carnal self-confidence that was his downfall. He could not imagine himself without his strength even if he betrayed his secret. This is carnal security which rivals our doctrinal dilemma today. In the name of love there came lust, evil scheming, betrayal, and God's cause was reproached. Samson's affection and loyalty belonged to God who had in-

vested him with power to do His will.

Delilah may be commended for being a good daughter of Philistia if not a good woman. She was able with her wiles to accomplish what all the armies of her nation had failed to do. But instead of resisting this vixen Samson courted her. He well knew that the secret of his strength was simple obedience to God and that he was a man dedicated to God. He revealed to swine the pearl of divine value. They turned and rent him.

It was the simplicity as well as the uniqueness of the confession that convinced Delilah that she had the truth at last. His hair was a symbol of his covenant with the God of Israel. The false lover became the canny Philistine, enemy of the living God, tool of the devil.

Samson's confession seemed to render him almost immediately helpless. How tragic to see a man who has known God go through the motions of his former feats of strength. The story does not end here but the glory does.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson is another opportunity to teach world redemption as the activity of a supernatural God. Leave God out of this story and you have a crude, passion-driven boor.

With God you have a man used almost in spite of himself. God again shows His people that the battle is not theirs but His. How far removed from the generation which fought with such assurance under Joshua!

The Tragedy of Saul

(Continued from page 6)

more concerned to have Samuel stay with him while he worshiped publicly than he was to have the divine cleansing from his evil nature.

His plea to Samuel showed that he wanted the honor of men rather than deliverance from sinfulness. It was a hush-hush policy. The elders and the people must not know about this. Saul must continue to keep up appearances: "Honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God" (15:30). The fact that Samuel tarried long enough to comply did not alter Saul's inner condition.

Before Samuel left there was one other act of judgment he performed. He dealt with Agag. Without hesitation the prophet let his sword fall on this man whom Saul had spared, thus separating Saul from his prize.

Still another separation took place that day. When Samuel turned to depart, the rift between him and Saul was permanent. It was the last time he sought Saul (15:35). Samuel took with him a heart of grief over

Saul's condition, and Saul was bereft of Agag his trophy, of Samuel his prophet, and soon of his kingdom.

But he still had himself, the self

he hid among the baggage. Relentlessly that enemy dragged him on toward his third major failure—and the precipice. ♦ ♦ ♦

For Family Devotions

225 STORIES FOR THE CHILDREN'S HOUR

By Harry Albus



Brief stories (one or two paragraphs) from lives of great men, from far away places and lands, each one full of adventure and striking with spiritual implications, told in refreshingly meaningful style to catch and hold the interest of youngsters from 4 to 8, to challenge older children and grown-ups alike to a closer walk with God. 128 pages. \$1.95

A Zondervan Book



ORDER FROM YOUR BOOKSTORE

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets

Harrisburg, Pa.

Dept. A.W.

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue

Chicago 10, Illinois

Dept. 4

Kindly add 15c for postage, handling and insurance when orders are less than \$3.00 and 5c for each additional dollar or fraction thereof

FAVORITES #4

89 popular Gospel solos, duets, trios and quartets, "favorites" with young and old.

65c a copy

A Singspiration Publication

ORDER FROM YOUR BOOKSELLER



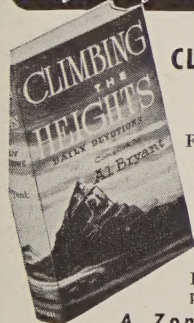
CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets

Harrisburg, Pa.

Dept. A.W.

Enlightening-Encouraging-Enriching!



CLIMBING THE HEIGHTS DAILY DEVOTIONS

Compiled by Al Bryant

For you, for your family, for your friend—this book is ideal. The Banner: "... for family or personal devotions."

The Sunday School Times:

"... rich ..."

Bishop Arthur J. Moore:

"... stimulating ..."

Regular edition \$2.50; Handy pocket size, \$1.95.

A Zondervan Publication

ORDER FROM YOUR BOOKSELLER

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets

Harrisburg, Pa.

Dept. A.W.



Save \$5.00

SPECIAL INTRODUCTORY OFFER

Fairbairn's
IMPERIAL STANDARD

BIBLE
ENCYCLOPEDIA

Biographical, Geographical, Historical
and Doctrinal
(formerly "Imperial Bible Dictionary")

Edited by Patrick Fairbairn, D. D.

Introductions by J. C. Ryle, D. D., and C. H. Waller, M. A.

6 volumes
Complete and unabridged

- Over 700 beautiful illustrations, many of them full page
- Large readable type
- Handsomely and durably bound
- 6¾" x 10"
- Nearly 400 pages per volume
- May be ordered as complete set or by individual volume

The 6-vol. set—regularly \$29.70.
If ordered before Dec. 31, 1958—
only \$24.70—YOU SAVE \$5.00!

Christian Leaders Say:



DR. WILBUR M. SMITH, Professor of English Bible, Fuller Theological Seminary, Pasadena, California:

"... (Fairbairn) is especially helpful in the areas of Biblical biography, geography, and botany ... six beautifully illustrated volumes.



DR. RALPH EARLE, Chairman Department of New Testament, Nazarene Theological Seminary, Kansas City, Missouri: "... Fairbairn (is) exhaustive and valuable."

Contents of Volumes:

☐ Vol. I (A to Ched).....\$4.95	☐ Vol. IV (K to Nicod).....\$4.95
☐ Vol. II (Chee to Genn).....\$4.95	☐ Vol. V (Nicol to Ro).....\$4.95
☐ Vol. III (Gent to J).....\$4.95	☐ Vol. VI (Re to Z).....\$4.95

Write your name and address in margin.
Order from your book store or

ZONDERVAN PUBLISHING HOUSE
Grand Rapids, Michigan

PAY ONLY \$4.95 DOWN And the rest in easy monthly installments on delivery of volumes

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets

Harrisburg, Pa.

Dept. A.W.

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue

Chicago 10, Illinois

Dept. 4

ALLIANCE MISSIONS ON THE MARCH

The Church has only made a good start on its

Missionary Work in Asia

CHRISTIAN missionaries having been barred from China and North Viet Nam, the evangelization of Asia becomes the more urgent. Doors that are now open may suddenly close. When severed from contact with missionary counsel and aid will the churches continue to bear effective witness to lost men? The answer is not found in numbers but in soundness of faith and experience.

Hollington K. Tong, ambassador of the Republic of China to the United States, has pointed out that converts are still extremely few compared with the population of Asian countries. He considers the advance of missions in the past one hundred years a remarkable achievement, but quotes the following figures to indicate that the outlook for Christianity in Asia is not bright.

Before Communism took over there were about 5,000,000 Christians in China. Of this number approximately 1,500,000 were Protestants. How many of these are continuing to declare the message of salvation and how many others they have won we have no way of knowing.

	Population	Protestants	Catholics
Japan	nearly 90,000,000	700,000	228,000
Philippines	over 21,000,000	600,000	17,387,000
Malaya-Singapore	7,000,000	80,000	130,000
Thailand	20,000,000	40,000	100,000
Ceylon	8,400,000	118,000	650,000
India	377,000,000	4,550,000	5,130,000
Pakistan	76,000,000	265,000	268,000
Burma	19,000,000	400,000	172,000
Hong Kong	3,000,000	100,000	80,000
Indo-China (South Viet Nam, Laos, Cambodia)	20,366,000	70,000	1,784,000
Indonesia	84,000,000	5,000,000	768,000
Republic of Korea	30,000,000	1,324,000	255,000

Whatever interpretation we may place upon these figures they show plainly that only a beginning has been made in taking the gospel to Asia. As the vigorous young churches of these lands join forces with ours to carry the message, our prayers and our giving should rise to new levels. The odds are awesome but they do not compare with the odds that faced the church of the first century.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada